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The Student volunteer





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The Student Volunteer

VOL. II.

MAY, 1894.

No. 4.

AN APPEAL TO STUDENTS FOR THE FOREIGN FIELD.

BY MR. SHERWOOD EDDY, OF YALE '91, AT THE DETROIT CONVENTION.

I wonder, friends, if we fully understand the significance of these messages that are coming to us. These missionaries who have come together from the ends of the earth are not here for a social time nor for their own entertainment. They are not here merely to give a word of advice or encouragement to those of us who are going to the foreign field; but they have come to make an appeal for the countries which they represent, that more eyes may be lifted up to look upon those distant fields and more laborers be called forth to those whiter harvests. Let us then cast one glance at this world-field from which they have come.

Africa: one word pictures its condition—"Slavery." A race of slaves in body, mind, and soul. In this late Christian century thousands are still falling a prey to the Arab slave-dealer. The Arab will go through blood and fire for his prize, and finds a motive in his greed of gain which we fail to find in the constraining love of Him who came to set the captive free; for, in the heart of Africa, there are seventy-five millions of human beings

without a single missionary,—more than in this whole land of liberty of ours,—but no one to tell them that they are free. We speak of the neglected parts of our own country, and they are indeed needy and should have our support; but there are more Christian workers among the eight million negroes of the South than among the two hundred millions of all Africa.

India: one word will represent its condition—"Crisis." It is said that the coming decades will decide whether India is to be Christian or agnostic. Speaking of India, Bishop Westcott said, "The prize is noble, and the hope is great, but the time is short and cannot return. Never was there an occasion when more seemed imperilled in the faith, the energy, the devotion of a generation." And in this crucial hour how is India occupied for Christ? There is more of the wealth and effort of the kingdom expended on Manhattan Island, in New York City, than in all India, with five times the population of the United States.

Look at China: one word characterizes it—"Death." In spite of all her glorious possibilities, religiously, socially, and politically, she is steeped in opium, chained to the religion of her ancestors, and dead in sin. And how is the life being carried to her? If we had the proportion here in Detroit that they have in China, instead of seeing these churches and Sunday schools and Christian workers, we would be in a heathen city without a single missionary. In the same proportion, Boston would have one minister, and New York, instead of five hundred ministers to cope with its vice, would have only five.

Or, to sum up the world, we find, after eighteen centuries, that two-thirds the race are still untouched by the gospel, and that there are more heathen in the world than ever before. And this in the face of the one and only recorded command which Christ gave to His disciples after He rose from the dead. We speak of continents and of millions, but if we knew the value of the tiniest island of the sea, if we knew the preciousness of one soul, if we could weigh the burden of sorrow in one Christless heart groping in its loneliness, we would then have a unit from

which to compute the need of this great, aching, sin-scarred world.

But what is our relation to that world? Does not this question come home to each one, "Where would God have me devote my life-work?" In answering this question there are two elements which have to be considered: first, the relative needs of the different fields; and, secondly, our personal qualifications, or our ability to meet those needs. First, then, let us balance the needs of the two fields. We have already seen, from a hasty survey, that the need abroad is greater numerically. But that need is intensified when we consider that they are "heathen by necessity." Did not Jesus always teach that the preference was in favor of the lost sheep? He taught to leave the ninety and nine in the fold and to go out into the wilderness and find the one; but we leave the ninety and nine in the wilderness, and crowd to the fold to feed the one. You object to a plea for foreign missions exclusively, and urge that "the field is *one*." Why then are well-nigh forty-nine fiftieths of even our theological students crowding into one corner of that world-field? And among college men the proportion is far greater. In what is perhaps the leading missionary college in New England, I found that, in the last five years, the law had taken a third of its students, business another third, medicine, literary work, and the ministry the other third; and that less than one per cent. were preparing for the foreign field. It is then for the pitifully greater and yet unrealized and unmet need of these regions beyond that we plead. If you stood, now, beneath those hands outstretched toward the tired world; if you could look but once into that face, lit with an unutterable love for the world for which He had died; if you turned from Him with a heart burning with that same love, and longing only to cast your one short life where it would count most for Him,—would your first glance be toward a country where already one in every five were His followers, and the other four had all heard the story again and again, or would you turn with a longing look toward those regions beyond where only one in fifteen hundred

had found the Christ, and of the other fourteen hundred and ninety-nine but very few had even heard His name?

But let us consider the second element—our personal qualifications. And here it is that all the trouble comes in. Moses granted the need of Israel; but when it came to *his* going, he said, "Lord, who am I that I should go?" Every talent and circumstance and prejudice seems to turn us from the more difficult work. Does a man feel that he has great gifts? They cannot be spared from this country. Has he little talent? He cannot go. Has he had little experience in Christian work and is his heart cold? Those distant millions do not appeal to him. Or, if he has had success in work here, it is a call to stay in this country. Is he poor? He must stay and take care his family. Is he rich? He must stay and take care his money. There are a thousand excuses one can find if he wants to find them; but there can be no permanent obstacle, and hence no valid excuse, for the man whom God would have in the foreign field. Do not the two questions as to needs and qualifications resolve themselves to one,—namely, "Where can I most advance the Kingdom of God?" The large presumption, at least, seems in favor of the foreign field. The average foreign missionary, in spite of the lack of backing such as the home minister receives, wins twice as many souls as the home minister does. And not only this: a soul won there means a center of light in darkness—the nucleus of a future church. A Christian in Jerusalem meant much; but a Christian in Ephesus meant all Asia Minor for Christ.

Having considered the two elements in the problem, and having asked ourselves the ultimate question as to the advancement of the Kingdom of God, how shall we finally decide the question? *Seek God's guidance.* Only in the current of God's purpose will you ever find true success. If He says stay in the home field, you have gone into the world as much as the man who goes into the heart of Africa. But if He would have you in the foreign field, and you disobey Him, or do not seek His guidance, or look only for reasons for staying at home, and force yourself into work of

your own choosing, you have missed the mark! Though you get the largest church in New York City; though your pews be filled to overflowing; let your choir sing ever so sweetly; and be your steeple ever so high,—you will never be able to make God forget that there are men beyond the sea who will go through life without the knowledge of Christ because *you* would not let Him send you to them. You that are of legal mind, look well before you go to set men's earthly claims right, lest there are men to whom you might give a title for eternity. You that are looking forward to medicine, see if there are not those whom you might heal in both soul and body. You who would teach, before you settle back to the fine points of Latin or mathematics, make very sure that there are not those who, but for you, will never hear of Him who alone is "the truth." You who have plans for a business career, make sure, make very sure, that it is your money that God wants. It would be a poor return for the labor of a life, to stand there before the great white throne, with your money and reputation, and hence your heart, left back on earth; to stand shivering and diminutive, beside some soul who had made himself poor in the toys of earth, but had reaped a rich harvest in the heat of the day, and who stood now towering in the fullness of the stature of Christ.

Do not listen to the voice of short-sighted selfishness. View things in proper perspective. Learn the meaning of life. There lies the world in all its need, and there is the great loving heart of Christ longing to reach that world through you. Does not His constraining love appeal to you? Have you not felt it in the messages of these missionaries? Some time ago I heard one making an appeal to an audience of students in a distant city. It had been a poor talk, and when his time was up he was called down to make way for the next speaker. But he did not go. For a moment he fumbled with his watch, and when his voice came again it was choking. It was the last time he was going to speak in this country, and he was on his way back to take up the work of five men. But he broke down and could not say what he

wanted to. For just one moment he felt the great world's need and the yearning love of Christ. Do you suppose, friends, that there have been no tearful eyes among the missionaries on this platform? I have seen them. Have you seen no eyes closed in prayer? For whom do you suppose they were praying? Not for themselves; but I fancy they saw beyond you the blackness of the vacancy to which they were to return, where the lights were so few and where yours might burn so brightly to many "darkened hearts.

Here is our responsibility; we have what they have not, the knowledge of Christ, the most sacred charge that can be committed to man, the Gospel!—mighty power, precious Word, sacred trust, wrought after centuries of patient leading of a chosen people; given through the stoning of the prophets and the blood of the martyrs, through the death of the apostles and the persecution of His church; but more, achieved at last through that never-to-be-understood sacrifice of His only Son, and consummated in His resurrection. The last shackle of restriction and apparent partiality had been thrown off. At last, oh, at last, the love of God had burst past the narrow confines of Judaism in the glad message "To all the world." And we hesitate! Oh the centuries of weary waiting. Oh the preciousness of the message. Oh the joy in telling it to weary hearts. And yet the sluggish apathy with which we treat it! If we hold our peace 'tis strange that the very stones do not cry out. If you are still in the darkness of doubt, hear then the call from men of Macedonia crying to you in the night. Hear the call from Africa in the last message of the brave Alexander Mackay: "Here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for them all. I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field." Listen to the call from India in the united voice of the Calcutta Conference: "From all parts of the Indian Empire the cry is heard that there are abundant openings for labor, but no laborers to take it up. In the

great Master's name, with all the emphasis in our power, we urge the necessity of every effort being made to send forth a largely increased number of laborers into this field, which is already white unto the harvest." Hear the call from China, from four hundred and thirty missionaries assembled at Shanghai: "Seeing as we do the utter destitution and helplessness of these millions, we appeal to young men to give themselves to this work." We believe that the great question with each of you should be, not, "Why should I go?" but, "Why should I not go?" And, lastly, hear the call to the world—God grant that the words may come to you with as definite and personal a call as to those who first heard them: "Go *ye* into all the world." "Even so send I *you* into the world." "*Ye* shall be my witnesses, unto the uttermost parts of the earth."

MONTHLY MISSIONARY MEETING.

SOME PRESENT BARRIERS TO MISSIONARY SUCCESS.

JENNIE T. MARTIN.

Scripture—That part of I Sam. 17, which gives the boast of the Philistine giant, and David's answer—with the result; or some similar account of serious difficulties overcome in the power of the Lord.

- I. Barriers on account of Customs of the People.
 - The caste system of India.
- II. Struggles of Non-Christian Systems to Maintain Supremacy.
 - The despotism of the Sultan in Turkey.
 - The exclusiveness of Mohammedanism.
 - The anti-foreign reaction in Japan.
- III. Greed of Christian Nations.
 - The opium traffic, and treaty troubles in China.
 - Rum, gunpowder and the slave trade in Africa.
- IV. Attitude of Christians and Representatives of Christian Nations.

The wicked lives of many commercial and political representatives of Christian nations, in mission lands.

The indifference to missions and the worldliness of many American Christians.

Suggestions.

If possible the topics should be presented without reading prepared papers. They will be much more effective if given as talks. Concrete facts to illustrate each should be given. Five minutes might be allowed for the first topic and seven for each of the others.

After the difficulties have been thus presented, five or six instances of the wonderful disappearance of other barriers might well be given by as many students. These should be looked up by the leader and briefly stated in the form to be used.

The songs should be expressive of conflict and hope.

Either just before the close of the meeting or between the different topics, there should be definite prayer that these special difficulties should be removed, and the missionaries strengthened in faith and hope.

Literature on the subject.

All the topics are more or less treated in Pierson's 'Crisis of Missions,' and Dennis' 'Foreign Missions after a Century.' Almost every book on India treats of the Caste System.

Africa and Rum—See *Missionary Review of the World*, June and August, 1888, pages 151 and 292, 1889.

Slave Trade—*Missionary Review*. November, 1888.

Persecution in Turkey, *Missionary Review*, March, 1888, and recent numbers of the *Missionary Herald* (Congregational).

The Opium Traffic—*Missionary Review*, August, 1888, January and December, 1889. In 1891 see pages 164, 219, 304, 603, 138, 508.

The Anti-foreign Reaction in Japan. *Missionary Review*, May, 1894, page 365; April, 1894, pages 205 and 277.

Look forward with the eye of faith.—*Adoniram Judson.*

THE APOSTOLIC CHURCH AND MISSIONS.

D. WILLARD LYON.

STUDY VIII. THE POWER OF THE CHURCH--THE HOLY SPIRIT.

I. The Church's need of the power.

1. Seen from Christ's estimate of the disciples' need.
2. Seen from the task which they had before them.
3. Shown by the contrast between their weakness before and their strength after receiving the power.

II. The promises which the Church could claim.

1. Old Testament promises and prophecies.
2. John's prophecy.
3. Christ's own promises.

III. The way the power was obtained.

1. Christ's directions as to the way to secure the Holy Spirit.
2. The way in which the power was actually obtained.

IV. The effects of the baptism of the Spirit on the workers. Verify by Scripture passages the following effects, and discover others:

- (1.) Power in speech. (2.) Boldness. (3.) Wisdom. (4.) Power to overcome sin. (5.) Assurance of sonship. (6.) Knowledge of God's word. (7.) Power in prayer. (8.) Spiritual might.

V. The effects of the baptism of the Spirit on the work of the disciples. Prove the following:

1. Deep conviction of sin.
2. Many conversions.

Personal Questions. Do we stand in any special need of the Holy Spirit's power? What promises can we claim for securing this power? How may we obtain the Holy Spirit? Will it make any great difference in our lives whether we have Him or not?

"Shall we work on as if we expected the completion of our task 2,000 years hence, or shall we plan for early, and decisive and complete victory?"—*Bp. J. M. Thoburn.*

The Student Volunteer

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We would urge upon each Band the advisability of keeping in its Missionary Alcove, for reference, a complete file of THE STUDENT VOLUNTEER. The material of the Monthly Meetings and the Methods Departments, and the outlines of various studies, will be of permanent value to the Band in years to come.

Every incoming Chairman should make a thorough study of the Methods Department, through the entire file, and see along what lines he can increase the efficiency of his Band. The series for this year will be of rare value for that purpose.

Reports from all parts of the student field show in a most striking manner the wonderful influence of the Detroit Convention. Never has there been a student conference, possibly with the exception of the memorable Mount Hermon meeting, which has been followed by such practical and deeply spiritual results. This is true in connection with all classes of institutions represented, and in all parts of the United States and Canada. Many students have been led to volunteer. Missionary libraries have been established in quite a large number of institutions. A substantial increase in missionary contributions is observable in

several places. Many volunteers have begun a thorough study of missions. Hundreds of churches have had their missionary activity greatly quickened by the student appeals. The chasm which existed in some places between volunteers and those who were not, has been bridged, and most hearty co-operation exists. Instructors and professors are taking a new and significant interest in the volunteer Bands. New and enlarged plans for the extension and development of the Movement have been laid. If there was lack of confidence in the Movement in the minds of some missionaries and secretaries, it has been largely, if not entirely, removed. There has been a great revival of prayer for the Movement. A renewed determination on the part of the volunteers to press toward the fields is apparent on every hand. In a word, the Convention has clearly marked the beginning of a new era in this student missionary enterprise.

Every delegate at the Detroit Convention was conscious of the mighty presence of the Holy Spirit. His guiding hand and irresistible energy were seen and felt in every session—at times, in a truly remarkable degree. Many have asked for the secret of this wonderful display of His power. It may be found, in part, in the months of prayerful preparation which preceded the Convention. The unselfish, prayerful, and expectant spirit which characterized the delegates as they came together also afforded a most favorable condition for a convention of great spiritual depth and power. The fact that the speakers, recognizing the marvelous possibilities of the gathering, yielded themselves to be channels for the Holy Spirit must not be overlooked in seeking the causes of the wonderful spiritual manifestation. But the weeks which have elapsed since the Convention closed, have revealed what was beyond doubt the greatest single cause, viz.: *the prayers of the missionaries at the front.* From letters already received from different parts of the foreign field it may be stated that not less than five hundred, and probably many more, missionaries were pleading with God for the Convention. In some

cases all the missionaries of a station came together and spent an hour each day throughout the Convention in special prayer. Their prayers were not in vain, as the fifteen hundred delegates at Detroit can testify, as well as can thousands who through them have caught the fire and spirit manifested in those wonderful days. Who can estimate the power of the prayers of those who stand alone with God face to face with the awful need of the heathen world? May those prayers continue to be one of the greatest impelling powers of the Student Volunteer Movement.

In none of our colleges and seminaries should the plan of systematic giving to foreign missions be allowed to lapse. Perhaps in the last few years sufficient emphasis has not been laid upon it. We volunteers must make it our business to keep it alive, for it is peculiarly our province, as servants set apart to supply the needs of this work, to stand behind, push and develop every agency in the college which will help to make an aggressive missionary church. The financial problem is one of the most serious which confronts the church in the further development of its missionary work. The volunteer in college stands at a strategic point as regards the solution of this problem. The Christian men with whom he is in touch are the future leaders of Christ's church. It is our part to see that they rise to a high plane of intelligent missionary zeal. If we determinedly set ourselves to make our fellow students intelligent on the obligation and need of missions and then to converge their aroused convictions into the practical channel of definite, systematic giving of their meager means to the pushing of this cause, we have done a work, good as to the present and immense in its possibilities for the future of the church. Sink deep into the heart of the Christian student the sense of the obligation, provide a definite, continuous channel for its discharge, persuade him to enter in, and you have secured a life-long sustainer of this cause of Christ. That is no slight service in the work of supplying the need of the world. Indeed it would be hard to overestimate the possibilities to the Kingdom of God,

arising from the establishment of some permanent plan of systematic giving to missions in our colleges and seminaries. This is true both as regards immediate and educational effects. The blessing of Christ will be upon the student who wields his influence to that end.

The announcements for the Northfield and Lake Geneva Summer Schools have appeared. They present a stronger combination of helpful features than ever. The list of speakers and leaders is probably better than during preceding years. Steps are being taken to make the missionary institute, held in connection with each of these gatherings, unusually valuable to every man who has the rare privilege of attending. Leaders of the Volunteer Movement and experienced missionaries will have the institutes in charge. Nothing should be allowed to stand in the way of sending the leader of the volunteer Band, or some prominent member of the missionary committee, to one of these schools. The fact that representatives were sent to Detroit, rather than affording a reason for not sending delegates to Northfield or Lake Geneva, is the strongest reason for doing so. The Detroit Convention has opened up possibilities in the missionary work of all our colleges which render it all the more imperative that men be carefully instructed and trained for the development and realization of those possibilities. No great popular convention, no matter how spiritual, can take the place of these splendidly organized and spiritual training schools. Moreover, apart entirely from these missionary aspects these schools are of immense importance to the volunteer in view of his life-work. Their thorough courses in Bible study, and their unique facilities for affording training in methods of personal work, and also of associated Christian effort, render them simply invaluable to him. Young women who have not received circulars of their summer schools should write for them to the Young Women's Christian Association, 1301 Venetian Building, Chicago; and young men can obtain the circulars regarding their gatherings of the Young Men's Christian Associa-

tion, 40 East 23d St., New York City. The dates of these gatherings are as follows:

For Young Women:

Northfield, June 22-June 27.

Lake Geneva, July 4-July 17.

For Young Men:

Northfield, June 30-July 10.

Lake Geneva, June 22-July 2.

Our Traveling Secretary has visited over one hundred institutions during the past eight months. Some of the seed which he has sown has doubtless fallen by the way-side. Nothing was done for missions before his visit perhaps, and the only excuse that was pleaded was that they expected him very soon and so did not consider it worth while to attempt anything until his arrival. Possibly some of these same institutions, if asked to report on the year's work, would be obliged to point to his visit as the only missionary work of the year. Shall the record stand thus? May not these last weeks chronicle something attempted, something done?

Some seed may have fallen in shallow soil. The enthusiasm of the moment was very great. Much was promised. But as soon as the Secretary left perhaps some other interest was presented or some new difficulties seemed to arise. Whatever the cause, the growing enthusiasm waned and little or nothing was done. If this be the record, let it be redeemed before the year has closed!

Other seed fell into ground already occupied. The Missionary Committee in such institutions was "too busy" to make careful preparation for the regular missionary meetings. The volunteers were "too busy" to have regular Band meetings to study the work to which they had devoted their lives. The cares of college life, its routine work, choked out the seed. Is such the case in your institution? Remember that your excuse has as

much weight as the excuse of your fellow-student who says that he is "too busy" to be a Christian.

It is to be hoped, however, that much seed has fallen into good ground. The seed has germinated and grown; a harvest has already been reaped. Here the question should be, Has the ground been worked in such a way that it has yielded its full capacity? In order to answer this question, ought not every volunteer Band and every retiring Missionary Committee to call immediately a meeting in which the question shall be discussed thoroughly? Let a careful list be made of the things accomplished along the missionary line during the year. Let a second list be made of the things which ought to have been done, but which were left undone. Then let the inquiry be made, what can yet be done this year? Having laid definite plans for the accomplishment of something more, let a third list be made of "What we would recommend should be done next year." This list should then be placed on the minutes of the Committee or volunteer Band, and a copy given to the Chairman or Leader chosen for the succeeding year.

These lines have been directed especially towards those institutions which have this year received a visit from the Traveling Secretary. May not the suggestions of the last paragraph be applied in all other institutions where there is a volunteer Band or a Missionary Committee? It is the duty of the retiring Committee to give the incoming Committee the benefit of its year's experience. Otherwise some of the same mistakes may be made and some of the same things neglected next year as were committed or omitted this year. _____

A missionary, according to Miss Geraldine Guinness, is "God's man, in God's place, doing God's work, in God's way, and for God's glory." _____

In New York there are over 3,000 physicians to attend a million and a half of people, or over one for every 500. In heathen lands there is but one for every 3,000,000, or twice the population of New York.—*Dr. Dowkontt.*

METHODS.

D. WILLARD LYON.

SECURING NEW VOLUNTEERS.

Most of the institutions are nearing the close of the college year. Only a few weeks or days remain in which to redeem lost opportunities or to seize new ones. The natural tendency will be towards a laxity in the work of the volunteer Bands during these last days. Is there not something special which can be done to make the closing weeks tell in a marked way upon the Christian life of the college? We believe so, by the volunteer Bands making a special campaign for new volunteers.

I. The first thing which impels them to this duty is the fact of a marvelously *prepared field*.

The year that it just closing is unparalleled in the amount of missionary information which has been distributed among the students. More regular missionary meetings have been held during the past year than ever before. The number of missionary alcoves has greatly increased. Many non-volunteers have been studying with the volunteer Bands, and in many places where no Bands have been in existence classes have been organized for the study of missions. If there ever was a time when the students of the colleges were prepared to consider intelligently the claims of the foreign field, that time is now.

The students have not only been informed, but they have already expressed an active interest in foreign missions. More money has been given by the students of America to foreign missions this year than in any previous year, in spite of the "hard times." The intense interest which students have had in foreign missions during this year was manifested by the fact that the largest and most representative student convention of any kind that has ever been held, has recently been assembled for the study of foreign missions.

The prejudice which has existed in the minds of many

against the methods of the Volunteer Movement has largely been removed during the past year. Has there ever been a time when the field was so well prepared for the gathering in of a large number of new volunteers?

II. There is also a better *prepared force* for accomplishing the work than ever before. The volunteers are more intelligent thinkers on foreign missions. They have been pursuing more thorough courses of study on the different fields and phases of foreign missionary work than ever before. This has of course led to deeper convictions regarding the duty of evangelizing the world. They have a reason for the purpose that is in them and can state that reason clearly. Convictions are contagious by personal contact. It is ours, fellow-volunteers, to expose our fellow students to the contagion,

III. Moreover there is a *necessity* laid upon the volunteer Bands. It rests upon those Bands that have this year received an official visit from a representative of the Movement. For, it was impossible for that representative in the few hours which he could spend with each institution, in addition to his speeches and conferences, to come into such intimate contact with very many men that he could fully understand their individual cases and be really helpful to them in reaching a clear decision. You volunteers who are now in the institutions are practically the only ones who are in a position to help your fellow students in deciding this all-important question which must be considered in the light of all the Providential circumstances in which men are individually placed.

The necessity also rests especially upon those volunteers who are in institutions which have not been visited by a representative of the Volunteer Movement. Two-thirds of the institutions of this country have been untouched by a secretary or corresponding member of the Movement. Surely in these institutions the duty cannot be escaped by the volunteers. Who will do this work if they do not?

IV. The following *suggestions* then are made with the hope

that they may stimulate to the attempting of great things for God along this line during these closing days of the school year. Let us also expect great things from God.

1. Let the volunteers in each institution agree to offer daily, special prayer that God will raise up more laborers for His great harvest fields; not forgetting the assembling of themselves together, occasionally at least, in order that their petitions may be united for this special object.

2. Let the last general missionary meeting of the year be one whose central purpose shall be to bring the students face to face with this mighty open door of foreign missions.

3. Let there be a determined effort to bring fellow students by personal investigation into the position where they will honestly and perseveringly, inquire as to whether God would not have them become foreign missionaries. Let the volunteer declaration card be placed in their hands, with the request that they keep them in their Bibles until God leads them to a clear decision on the question.

4. A caution should be observed. Cards should not be placed in the hands of any who are not willing seriously to consider the great question, nor should they be received and sent to the office of the Volunteer Movement unless there is every reason to believe that the decision has been made calmly and prayerfully.

There may be scores and perhaps hundreds who will look back to the closing part of the college year '93-'94 as a time of special spiritual quickening, because it was the time of their decision to be missionaries in the foreign field. There will be many hearts who will forever be grateful for the importunate pleading of some earnest volunteer in behalf of the lands that lie in darkness. Fellow volunteers, will you and I be of that number for whom some fellow student will often give thanks to God that He sent us to carry this call to him? God grant us the privilege as He has granted us the opportunity!

WHAT THE BANDS ARE DOING.

The volunteers of Nashville, Tenn., have planned and executed an aggressive missionary campaign. Some fourteen delegates went from Nashville to the recent Convention at Detroit. On returning they jointly planned to report the Convention fully to the different educational institutions of the city. After holding report meetings in each of the schools separately, a mass meeting, attended by over a thousand students from all over the city, was held which proved to be a Convention in itself. It lasted for about two hours, during which time the Detroit Convention was again discussed, especially in its practical bearing on the missionary life of the colleges and seminaries of Nashville. The results of this campaign have already been evident in the quickening of the desire for missionary study. Why may not this example be followed even during the summer by those delegates who have enjoyed the privilege of being at the Detroit gathering, and thus permit many of the churches and young people's organizations of the country to feel the throbbing of this mighty missionary pulse in the student life of the country?

Many volunteers are planning to do more missionary reading this summer than ever before. The following statement from one of these may prove suggestive to many others who have not yet determined on the exact course of reading which they will pursue. He said: "Besides reading 'The Missionary Review of the World' and the missionary magazine of my own denomination regularly, I purpose to read along the following lines: 1. Some general work on missions as a whole. 2. A standard book on the country in which I am especially interested. 3. A life of some missionary in that country. 4. The lives of several of the pioneer missionaries in the different heathen lands. 5. The teaching of some particular portion of the Bible on the subject of missions."

Who is he who leads a truly noble life? He who weds himself to a truly noble cause.

MISSIONARY ALCOVE.

THE CONVERSION OF INDIA from Pantænus to the present time, A. D. 193-1893, by George Smith, C. I. E., LL. D. This is Dr. Smith's latest work. It is on the basis of the Graves Lectureship of the New Brunswick Seminary. To those who are at all acquainted with Smith's Lives of Carey, Duff, Martyn, Wilson, etc., the name of the author is a sufficient guarantee for the book. This work is of the same scholarly, thorough-going character. Dr. Smith occupies a vantage ground for authoritative writing upon Indian missions, such as is possessed by very few. He was for many years a missionary in India, and for some years has been the secretary of the Missionary Society of the Free Church of Scotland. One great source of profit in reading his books is a study of the principles and methods of missions which he deduces by the way, in the pursuit of his particular theme. The conversion of India is an outline of the past history of Christian missions in India and of the process of transformation now going on in that country. Every page reveals evidences of scholarly research and thought, of that judicious selecting of data and just proportioning of their significance to the theme in hand, which reveals the true historian. The subject of the book is outlined under eight heads:

1. The Greek Attempt, through the Nestorians, whose metaphysical religion misrepresented Christ;
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3. The Dutch Attempt, whose nominal converts vanished with the extinction of their power in India and Ceylon;
4. The British East India Company's Work of preparation;
5. Great Britain's Attempt, through the Evangel Societies and Churches since 1793;
6. The United States of America's Co-operation in the English-speaking Mission;
7. The Methods of the Evangelical Mission to India; and
8. The Results and Prospects to Christian Missions to India.

We most thoroughly commend the book to the volunteers of America. It will be exceedingly valuable to those looking forward to India as their field of work, for not only does it outline the history of mission work, but its discussion and vindication of the methods now in use is most excellent. The regular price is \$1.25. It may be obtained through the office of the MOVEMENT *by students*; price 75 cents, postage 12 cents.

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